

pressed in the Jewish press in one single day. Jewry reeks with such prejudice. In politics, education, social functions, public holidays, literature and newspapers, they see everywhere traces of "Christological manifestations," and cry them down.

Attack Christian Public Men

NO PUBLIC man has ever given public evidence of his Christian faith without rebuke from the Jews.

Mr. Bryan, Mr. Marshall, Mr. Taft, Mr. Wilson, two of them Presidents, one of them Vice President, and the other Secretary of State, have all been called to task from time to time for their sins in this respect. Mr. Marshall is a devout man, whose faith is real to him, and he speaks very naturally about it at times. He has, therefore, been attacked oftener in the Jewish press than has any other public man of recent times. Nothing is more ludicrous to the Jewish press than a Vice President of the United States openly confessing that he is an "idolator," that is, a worshipper of the dead Jewish imposter whom the Christians ignorantly call "Christ." To Mr. Marshall's honor, be it said, he never apologized, he never begged to withdraw his public statements. Neither did William J. Bryan, whose lecture "The Prince of Peace" contained statements in honor of Christ which brought him into conflict with Jewish spokesmen everywhere, and whose remarks about missions after a trip round the world were savagely attacked by Jews. Mr. Bryan did not apologize either. Mr. Taft was promptly called down on several occasions for using forms of the word "Christian," which were particularly offensive to the Jewish press because they had advertised far and wide during the Taft campaign that Mr. Taft was practically a Jew in his belief in that he had abandoned all the distinctive Christian doctrines pertaining to Christ. After his lapses in which he used the term "Christian" approvingly, it was explained on his behalf (1) that he was accommodating himself to the audience, and (2) that he used the term as a synonym for civilization! But isn't it significant that the name of Christ should be an integral part of the very name of the highest civilization? Mr. Taft was a true liberal, liberal enough to tolerate Christian orthodoxy. And that was a rather weak spot, as far as the Jews' estimate of him went.

President Wilson Makes a "Break"

MR. WILSON, while President, was very close to the Jews. His administration, as everyone knows, was predominantly Jewish. As a Presbyterian elder, Mr. Wilson had occasional lapses into the Christian mode of thought during his public utterances, and was always checked up tight by his Jewish censors. In 1914, speaking before the American University at Washington he said:

"That is the reason why scholarship has usually been most fruitful when associated with religion, and scholarship has never been, so far as I can at this moment recall, associated with any religion except the religion of Jesus Christ." That was terrible. So terrible that Herman Bernstein was chosen to administer the castigation.

And Mr. Wilson made proper reparation:

"My dear Mr. Bernstein: I am sorry that there should have been any unfair implication in what I said at the opening of the American University. You may be sure that there was nothing of the kind in my mind, or very certainly nothing in my thoughts that would discriminate in the important matter you speak of against Judaism. I find that one of the risks and penalties of extemporaneous speaking is that you do not stop to consider the whole field, but address yourself merely to the matter in hand. With sincere respects and appreciation,

Cordially yours,

Woodrow Wilson."

The heading given this notice in the Jewish press was, "He Did Not Mean It."

Attack Christian Cults and Festivals

ALL of the President's offending took place in 1914. The second offense he gave was by taking the position of honorary chairman of the International Lord's Day Congress, which was to be held the next year in connection with the Panama Exposition. It was, however, the Christian Sunday which received the bulk of the abuse on that occasion.

The subject is "religious prejudice." Where does it exist in this country in more continuous and virulent character than among the Jews? Read these items selected at random from Jewish papers:

"District Grand Lodge No. 4, Independent Order B'nai B'rith, voted at the annual election held in San Francisco, March 2 (1911) to exclude from the order Jews who join the *Christian Science Church*. The body after earnest discussion decided that the portals of the order shall be closed against the Christian Scientist Jews on the ground that such Jews have abused Judaism. The vote upon the question was almost unanimous."

"The Jewish Community at Philadelphia has found it necessary to publish a warning to the Jewish people against the *Daily Vacation Bible Schools* which are being established in various parts of the city, also

against certain missions and settlement houses, all of which are *traps into which Jewish children are decoyed for the purpose of seducing them from the religion of their parents*. These institutions belong to that class of conversionist agencies which wage a campaign for the seeking of converts through workers . . . (who) are a class of criminals that keep just within the law and deserve no better treatment than is usually accorded to people of that kind."

When a bishop of the Episcopal Church said, "We must make the United States indisputably a Christian nation," the Jewish press retorted that such a thing could not be done until the Constitution of the United States had been "abolished." "Christian America" is a persecuting term according to the professional Jewish spokesman, and the most laborious efforts have been put forth by them to prove on paper that the United States is not and cannot be Christian.

Not only do the Jews disagree with Christian teaching—which is their perfect right, and no one dare question it—but they seek to interfere with it. It is not religious tolerance in the midst of religious difference, but religious attack that they preach and practice. The whole record of the Jewish opposition to Christmas, Easter and certain patriotic songs shows that.

When Cleveland and Lakewood arranged for a community Christmas, the Cleveland Jewish press said: "The writer of this has no idea how many Jews there are in Lakewood, but if there is only one, there should be no community Christmas, no community religion of any kind." That is not a counsel of tolerance, it is a counsel of attack. The Christmas literature of American Judaism is fiercer than the flames of the Inquisition. In the month of January, the Jewish press has urged its readers to begin an early campaign against Christmas celebrations the next Christmas—"Only three hundred and sixty days before Christmas. So let us do our Christmas arguing early and take plenty of time to do it."

If anything, Easter is attacked yet more bitterly. But we refrain, for good reasons, from repeating what Jews commonly say on such occasions. The strange inconsistency of it all is to see the great department stores of the Leveys and the Isaacs and the Goldsteins and the Silvermans filled with brilliant Christmas cheer and at Easter with the goods appropriate to the time. The festivals of the "heathen" are very profitable. Jewish merchants have been chided for this—not over-severely—by certain rabbis. But on the whole the rabbis had better remain content, for there are no forces more rapidly secularizing the two festival days than are the merchandising and profiteering forces.

Prophecy End of Christian Religion

EVEN religious intolerance has its gleesome moments, and the Jews come whenever the signs appear of the greater secularization of the church. One parallel between the Protocols and the real hopes of the Jews is written in the common Jewish prophecy that Christianity is doomed to perish. It will perish by becoming, to all intents and purposes, Judaism. And it will become Judaism, first, by ousting all the doctrines pertaining to the person of Christ, excising from the Gospels the great "I Ams" which are His distinctive teachings concerning Himself; and, second, by devitalizing Christianity of all the spiritual content which flows from a union by faith with a Person believed to be divine. That is the only way it can be done. There may be a union of all the churches of the Christian faith because the fundamentals are the same; no union of Christianity and Judaism can occur unless Judaism takes in Jesus as the Messiah, or unless Christianity ejects him as the Messiah. Judaism sees the union coming by the ejection of the Lord as the Messiah, and rejoices at every sign of it.

Dr. Charles F. Aked, who has since blossomed out as a Jewish spokesman, delivered a sermon in which he cast aside all the "supernatural" elements in the life of Christ, from His birth, to the significance of His death, and was hailed by the Jewish press as "the fulfillment of the prophecy that within fifty years the religion of all the American people, outside the Catholic Church, would be Judaism in principle even though not in name."

"No Jew," says the *American Israelite*, "will conceal his gratification when he finds Christians virtually admitting that liberal Christianity is practically an acceptance of the doctrine of liberal Judaism."

Unfortunately, this is true. Liberal Christianity and Liberal Judaism meet, but only by the surrender of all that is distinctively Christian in doctrine. A liberal Christian is more Jewish than Christian. The statement may sound harsh and arouse resentment, but it is a very simple matter for any liberal Christian to convince himself of this by reading the volume of liberal Jewish doctrine put out by Kaufman Kohler, president of the Hebrew Union College. Liberalism is the funnel by which Christianity is expected to run into Judaism, just as liberalism so-called in other departments of life is expected to bring about certain other Jewish aims.

"Liberalism" in Jewish thought means a wide-open country in every way. Judaism has opposed every significant reform that has come to the country; prohibition, Sunday decency, movie and stage regeneration,

and community reverence for sacred things. Judaism has been the prop of the liquor traffic, Sunday desecration, movie and stage excesses, and public contempt for the sacred things of the prevailing religion; and it is all too evident that the Jewish propaganda has made serious inroads everywhere.

A Congregational Church in New Jersey decided to abandon the Bible in some of its classes and substitute sociology, politics, municipal government and kindred subjects for study, and the Jewish press hailed it as another sign that the church was "in a fair way to adopt what is in substance American Judaism." In St. Louis a clergyman, instead of preaching sermons, began to act out moralistic dramas which he himself had written, and the Jewish press again hailed it as a sign of the dissatisfaction of the Christian with his church. Everything done in every branch of the Christian church has been closely watched, and wherever a departure occurred from the distinctly Christian position it was extravagantly applauded; and wherever loyalty to the landmarks appeared, it was just as extravagantly condemned. Judaism does not wish the Christian church to remain Christian. This accounts for destructive Higher Criticism being almost exclusively the work of Jews, although the world has long known them under the guise of "German critics."

Anti-Semitic "Battle Hymn of the Republic"

JEWISH intolerance today, yesterday and in every age of history where Jews were able to exert influence or power, is indisputable except among people who do not know the record. Jewish intolerance in the past is a matter of history; for the future it is a matter of Jewish prophecy. One of the strongest causes militating against the full Americanization of several millions of Jews in this country is their belief—instilled in them by their religious authorities—that they are "chosen," that this land is theirs, that the inhabitants are idolators, that the day is coming when the Jews will be supreme. How can they otherwise act than in agreement with such declarations? You can see what is meant if you read Jewish articles describing the shoving aside of the New England people by the Jews; the supercilious attitude adopted toward the stock that made America is merely a foreshadowing of what would be the complete attitude if power and influence made it possible. Bolshevism, which began with the destruction of the class that contained all the promise of a better Russia, is an exact parallel for the attitude that is adopted in this country regarding the original stock.

We are not permitted by the Jews to sing the "Battle Hymn of the Republic" in our schools because one of the stanzas has a Christian flavor. The Jews claim that the presence of one Jewish child in an assembly of children ought in "fairness" to prevent the singing of that historic song.

Norman Hapgood, writing in a Jewish publication, said: "I need hardly explain that I do not think Jews ought to insist overmuch on their rights or nationality in a negative sense. They ought to be as much Jews as they can, but ought to be as little as possible of what is merely anti-Christian. For the Jews to try to get a song out of the public schools because it praises Jesus is perhaps natural but hardly wise." Mr. Hapgood received a lot of abuse for his well-conceived counsel.

Where, Then, Is Religious Prejudice?

AGAIN we come to the end of our space with the record hardly scratched. Sufficient has been presented to show the strong, unceasing anti-Christian activity of the Jews in the United States. Had the Jewish press been read extensively by non-Jews during the past 15 years, this present series of articles would have been unnecessary—the people would have known the facts. It is to present some of the facts that are illustrated in the Jewish press along the line of religious intolerance that these two articles have been written.

Jewish spokesmen plead for suppression of facts in the name of "religious tolerance," and they denounce exposure of the facts as being "religious persecution." Read the whole non-Jewish religious and secular publications, and you will not find one one-hundred-thousandth part of the animosity against the Jewish religion which is found in the Jewish press—continuously found week after week for long years—against the Christian religion. The present writer has never seen nor heard of an article attacking the Jews' religion.

So, once for all, in spiking the cry of "religious persecution," we show that it exists in quantity and strength among the Jews—nowhere else. No one imbued with the American spirit would or could condemn, hinder, or even remonstrate with any person on account of the faith he holds.

As to "religious prejudice" or "persecution" entering into the present series of articles—there they are, reprinted in booklet form for permanent examination: where is the prejudice or persecution? Cite the page!

Jewish spokesmen would use their energy to better advantage, and more to the honor of the Jewish people, if they would address themselves to what is in the articles, rather than to what is not in them. The statements made by THE DEARBORN INDEPENDENT have been voluminously discussed; but they are still awaiting an answer.